

The TERMS of  
PEACE and RECONCILIATION  
Betwixt all Divided Parties.

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A  
S E R M O N  
PREACH'D at the  
A S S I Z E S  
HELD FOR THE  
COUNTY of BUCKINGHAM,  
AT THE  
T O W N of W I C O M B,  
JULY the 1. 1684.

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By LUKE BEAULIEV.

Divinity-Reader of His Majesties Chappel-  
Royal at *Windsor*, and Chaplain to the Right  
Honourable Sir *George Jeffreys*, Lord Chief  
Justice of the *Kings Bench*.

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L O N D O N,

Printed for *Charles Brome*, at the Gun, at the West-end  
of *St. Pauls Church-Yard*. 1684.

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A  
P R E F A C E  
TO THE  
R E A D E R.

**T***Was the desire of Sir Denys Hampson, High Sheriff of the County of Buckingham, that I should Preach and Print the ensuing Sermon, wherein I very plainly acquainted the Honourable Audience that heard it, with my thoughts of a Sacred Text, and a Christian Duty.*

*Likely that worthy Gentleman judg'd it might be somewhat useful to promote in others that affectionate Loyalty, wherein he is so Eminent and so Exemplary: And I design it should; being fully convinc'd, that an humble Obedience, and a hearty Love to the King, is under our duty to God, the best and strongest Link to joyn us together in that Peace I here recommend.*

*Recommend it indeed I may, Curats of Souls can do no more, the honour of the Success is due to the Divine Grace, and to the Care and Vigilance of Civil Magistrates. They are the true and the most persuasive Preachers of the Publick*

A

Peace:

## A PREFACE

*Peace: for their Words have a strong efficacy by that Power and Interest which they have in the World: And now, as the Case lies, People want more to be Govern'd than to be Instructed, for what concerns their faithfulness and submission to their Rulers.*

*More hath been said for Loyalty within these last Hundred Years, by the Clergy of this Church, than can be found in all former Ages united together. The Jesuites and the Secularies made it necessary, by all sorts of Arguments and Reasons, to assert and press that Duty, which Natural and Christian Religion had fully taught our Fore-fathers. Now the matter is Exhausted, and where Demonstration and Exhortations can't prevail, Authority must work; They that will not be persuaded to be peaceable and good Subjects, must be Chastis'd, and restrained by Laws and Magistrates.*

*If they that are trusted with the administration of Publick Justice, have courage and honesty enough to be Impartial, we see, thanks be to God, that they can better work on turbulent Spirits, than the best of Books or Sermons which are neither heard nor heeded by them that love and abett Contentions. True Religion alone makes them Obedient and Peaceable, that are the true Sons of the Church: Others must be dealt with by Fear and Government. Such Magistrates as have so stout and strong a Zeal, for their Prince and Country, as to encourage Loyalty, and to proceed as far as the Law goeth, against ungovernable and seditious Spirits, will make more Profelytes than all our Discourses and Persuasions can do. So that I say, under the Divine Providence, the success of all endeavours for Peace, is due to them that are in places of Authority, and earnestly use their power for reducing all Men to Peace and Obedience.*

*Not that I would make Clergymen give over exhorting the People to live in Peace and Christian Subjection; 'tis  
their*



## to the READER.

*their indispensable Duty, and part of their Office, as Saint Paul appointed. Tit. 3. 1. Put them in mind to be subject to Principalities and Powers, to obey Magistrates, to be ready to every good Work, to speak evil of no Man, to be no brawlers but gentle, shewing all meekness unto all men. Neither do I count their labour in this to be vain, and to no purpose. Though scoffers and prophane and foolish men deride Religion, yet it will ever have a very great influence upon the Affairs of this World. There is, by our very Nature, a Sense of it imprest upon the minds of men; and they are often led even to desperate attempts, by the meer shew, or the pretence of it.*

*So we found it by woful experience, in the late Rebellion: And since, the last Critical times made it too manifest, that Clamours about Religion could soon enflame the Multitude. By them, our Schismatical Guides had dispos'd their party ready, once more to fight out the Lords Battels: and the major part of the People might have been hurried on to very unchristian and mischievous Enterprizes, had our Clergy either incited them, or but let them alone, without restraining them with the sense of the fear of God, and other proper Arguments.*

*'Tis true, the same Clergy were more earnest in preaching against Popery, after the sudden affrightment which the news of a Popish Plot brought upon the Nation: But that was no derogation to their Peaceableness, and their most faithful Allegiance, and it became them so to do, persuaded as they are, that dangerous Innovations and Errors have been brought by the Church of Rome in the Christian Doctrine and Worship. Knowing withal, that the Bishop of that Church claims a Jurisdiction over all Kings and all Christians, and hath condemn'd them as Rebels that will not submit to his Yoke. This makes it their duty, at some times to instruct their Charge, in the principal points of the*

## A PREFACE

*Controversie, and to alledg their reasons why the Communion of our Church is much to be prefer'd to that of Rome: And the discovery of a Popish design for our Ruine, attested, as it was, by the highest Authority of this Realm, made it seasonable and very requisit no be more earnest at that time, against Roman Errors and Encroachments.*

*We know that all the Dissenters, who make us Popishly affected, would blast our Credit with the People: And then the duties of Loyal and quiet subjection, and of asserting the just Descent of the Crown, in that order which God and Nature, and our Fundamental Laws have prescribed, these would never have been heeded nor received from us, had we not then declar'd our real aversion to Papal Superstitions and Usurpations.*

*The same desires of Peace and of Obedience to the King and the Laws under which we live, engage us equally against Papists and Dissenters. 'Tis not their private Opinions, however absurd in themselves, that are to be chiefly feared: but the tendency of their Principles, and endeavours to alter the frame of our Government, and to bring our Sovereign under Presbyterian Synods, or Pontifical Chairs. Our constant Loyalty and peaceable disposition oblige us to oppose either of them most earnestly, who most presseth upon the State, and is most formidable and dangerous for the present.*

*Our truly Primitive and Christian Religion doth all possible ways oblige and engage us, to be true, affectionate and subject, to those great Officers whom God hath appointed to be his Vicegerents, to preserve the peace of the World; we have in our publick Prayers frequent Mementoes and Endearments of this Duty, in our most solemn and devout Addresses to the Throne of Grace: And a true Member of this Church, can never be an ill Subject. Therefore, as duty and interest oblige Ministers of Religion, to assert and defend*

## to the READER.

defend the Magistrates Power: So, without doubt, the same reasons oblige the Magistrates to uphold and maintain a Religion, which besides its guidance to Life everlasting, is so proper and serviceable to preserve the peace of the World, and to make Men obedient and happy, whilst they remain in it.

I know that Christian Religion was at first establish'd and continued without the help of Civil Magistrates. When Miracles were wrought for its Confirmation, and Persecutions against it deter'd the looser sort from its profession, then very few came in, but such as were true Believers, and such as would submit themselves to the Discipline of the Church. But since Christianity became the Religion of the Empire, and there were outward inducements to make even bad Men to become Professors, still to trust even pretenders to vent what Opinions they please, under notion of Preaching the Gospel: Now that we have so many Baptiz'd Heathen, who aim only at obtaining as much of this World, right or wrong, as ever they can, still to let them cloak their designs under the name of Christian Religion, is of dangerous consequence.

The rewards of Eternity will ever strongly affect humane minds, and must not be suffer'd to be plaid with, to serve secular ends. When a crafty and factious Demagogue shall terribly preach Damnation, or in a milder tone make Saints of his party; he to be sure, will lead them where he will, and make them fight with zeal, for what he calls Gospel, and Godliness. We have more than once in this Age had experience of this; to some purpose. So that besides the Duty of Princes, who under God govern the World, it is high, their Interest to tolerate no Religion but such as teacheth and disposeth their Subjects to be Peaceable and Obedient, and to submit themselves, according to the Example and absolute Precepts of our Saviour and his Apostles.

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## A P R E F A C E.

*It might as well be askt, What need Laws and severe In-  
flictions to maintain Justice and Vertue, as what need they,  
to preserve Religion? A sense of both, 'tis true, is impress'd  
on the Mind, and by their own excellency they recommend  
themselves: But Humane Nature is deprav'd, there are  
evil passions and affections which will dispose some men to  
call Justice and Religion what ever they would have, though  
destructive and contrary to both. So that every man in  
these things, must not be his own Judge. After having seen  
our Royal Martyr taken and destroyed in this snare; after  
having our selves lately escap'd it narrowly, I can find no  
reason, why any Friend to what is Establish'd, should still  
countenance Dissenters, and endeavour to shelter them from  
being reduc'd to Obedience: Except he would have a Back-  
door for a retreat in case of Discontent: And find a party  
ready-made wherein he may be formidable, if he happens  
to be anger'd.*

*When the Execution of our mildest Laws against Separat-  
ists, would easily bring them into a Church against which  
they have but a few frivolous exceptions, and into which they  
can come of themselves upon design or occasion; when in  
that Church they would be taught to love their Governours,  
and be peaceable and good Subjects, and their separation  
from it is seen to be so dangerous, and of so ill a conse-  
quence, as sad experience hath taught us: I cannot think,  
that any man who truly loves the King, and would have us  
quiet and united under his gracious Government, would ei-  
ther help to perpetuate our Divisions, or refuse to do his ut-  
most to bring us all to comply with the Laws.*

*It is for our good in this World, and if Christianity be  
true, it is infinitely our concern in the next, that we should  
live in Peace and Subjection, under our Magistrates: Con-  
sequently whatever names they take, they that act or speak  
against this, are so far enemies to mans Duty and Happi-  
ness.*

## to the READER.

ness. It can be neither a good, nor a tender Conscience, nor any thing of Religion that makes men Contentious, and alienates their minds from that affectionate submission and respect, which God hath commanded to be paid to Princes.

I would have this noted, to vindicate our Blessed Lords humble and peaceable Institution; for the bottom of most of our Disputes, and of all our oppositions and murmurings against our Governours, is really a faction and a worldly design. There's nothing of Christianity, nothing but what is against it, in all the Noises and Clamours, the Lyes and the Libels, and all the bustle and proceedings of those seeming Zealots, who lately affrighted and almost destroyed us. Plainly, all this tends in no wise to the design of Christian Religion, which is to make men here like the God of Goodness, and to bring them to live with him for ever.

But all men have not Faith. There are many who will be called Christians, who believe not that our Lord Jesus Christ shall Judge the World in Righteousness, and shall sentence all men to Joys or Sorrows eternal, according as they here observ'd or disobey'd his Laws. Such incredulous men make use of Religion to compass their worldly designs: and are seldom so ingenuous, as to declare that they intend only to be great and rich in this World, and that they regard not what our Saviour hath revealed of the retributions of the Day of Judgment. So the Gospel comes to be charg'd with the miscarriage of such as believe none of it, but are rather its greatest Enemies.

Christianity disposeth men for Peace, makes them humble and lowly, meek and obedient to their Superiors; it is Irreligion and corrupt Nature makes them otherwise. He that suffers as a turbulent or undutiful Subject, as an evil-doer or a busy-body in other mens Matters, suffers rather as an Unbeliever, than as a Disciple of Jesus.

## A P R E F A C E, &c.

*I do believe that the discouragements and the sufferings which Religion and good Men that love it, must struggle with here in this World, conduce to the good of the Church, and to the glory of God. That opposition they meet with, who fear God and honour the King, from Hypocrites and turbulent Spirits, gives them an occasion to exercise many Christian graces, shews their sincerity, and makes them more zealous for their duty. But yet fain would we see Jerusalem in Prosperity, all our life long! a good and pleasant thing it is, Brethren to dwell together in Unity! Truth and Peace are secured and highly promoted, by being countenanc'd and protected by Magistrates: So that, as we wish and endeavour to have their Power reverenc'd and submitted to: we also wish and pray, and count it a mighty Blessing, to have it us'd for our defence, whilst we do our Duty, and for the advancement of true Religion and Virtue.*

*And may they never want the hearty Prayers and Affections of good Men, who under God and our gracious Sovereign, are useful and instrumental, by the execution of our wholesome Laws, to keep us in that happy quietness we now enjoy: That we may live and die, and afterwards rest in Peace for ever.*

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# A S E R M O N

On R O M. xii. 18.

*If it be possible, as much as in you lies, live peaceably with all Men.*

**N**O wonder if by Peace the *Hebrews* understood all sorts of Blessings, and by wishing Peace one to another, meant all Prosperity and Happiness: For the very notion which Men have of it, includes a freedom from Molestation, and a satisfaction and acquiescence of desires; that no Assault or Vexation should come upon us from abroad, and that Content should dwell within.

Accordingly we find that all Men seek and desire Peace, even the most turbulent and restless earnestly covet it; those Wars and Contentions, and that mighty Bustle that is in the World, is all to obtain Peace.

But men generally are in a great mistake about this, they would have every thing comply with their own will; if they might command all the World, then



they would proclaim Peace to it, and by receiving a tribute of Obedience, they wou'd release others from the trouble of Contention. Their great labour for the most part, is to carry it in every thing, to have their Humour pleased, and to bring under subjection whatever crosseth their designs.

As to the thing it self, the worth and desireableness of Peace all Men are agreed, only as to the methods and ways how to obtain it, most of them are wrong. They all know it deserves their utmost endeavours; but how 'tis to be had, and wherein it consists, few only understand.

Of this then, I shall assay to give some account, and to explain the Text, by answering first some Questions about the Sense of it. And then making Inferences, for our better understanding and observing of the Duty, *If it be possible, as much as in you lies, live peaceably with all Men.*

To apprehend rightly the design of this Exhortation, these three things may be enquired into. 1. What peace it is this World is capable of? 2. What it is thus to live peaceably with all Men? And lastly, How far it lies in every one so to do?

For the first, The meaning of this Apostolick Precept, is not that in all things there should be the closest union, and the most tender endearments betwixt our selves and the rest of Mankind. We must not aim at this, we should lose our labour, the World is not capable of such a Peace.

Our Saviour said, *That his Doctrine would occasion great Divisions, and that he came to send a Sword.* Meeting with the depravations of Humane Nature, and opposing of them, even the Gospel of Peace causeth many Contentions, and what should unite Men together, makes



makes them fall out and become Enemies. As long as there are disorders in Humane Affections, men must fall short of peace.

Our peace here below, is rather a disposition and a tendency towards it, than its full enjoyment : And it consisteth properly, in the submission of our selves to God, and a serious care to comply with our Duty. The foundation of our peace is Self-denial ; the being humble and subject, as becomes such dependent and weak Creatures to be. 'Tis not to command all, and have others resign themselves to us ; peace never was, never can be obtain'd this way, by any mortal Man, except he could become omnipotent. For if he owes his being and his preservation to a Power above him, if he hath a Lord in Heaven, then his submission and obedience are the conditions of his peace, with God, with himself, and with other Men.

So peace with God, is the result of a good Conscience, when a Man reflects upon his hearty desires and endeavours to please him, and to approve himself to the Searcher of Hearts, by a sincere observance of his holy Laws. Peace with a man's self, includes mortified Affections kept within due bounds ; the taking up the Yoke of Christ, and the Consciousness of a good and upright intention. And peace with our Neighbours, depends upon the justice and charity of our Enter-course with them ; to love them as our selves, and do by them as we would be done by ; to give to every Man his due, and what we can, wish and promote his happiness and well-being. Any swerving, or prevarication from these Rules prescribed by God, disturbs or breaks our peace ; it is grounded upon a careful attendance upon our Duty : And it is always imperfect, because our performance of it is always defective.

That peace of which this World is capable, or a good Man whilst he remains in it, is not fit to above others, and have things at wish, without trouble or molestation; the aiming at this, is the cause of all Wars and Disorders here below. Peace here consists in obedience to God, in seeking and ensuing after it, by eschewing evil and doing good, as we are commanded: As men are more or less zealous and intent upon this, so they have more or less of that threefold peace I mention'd,

As for the perfection of Peace, *it is only for Just men made perfect*; 'tis the felicity and proper enjoyment of the heavenly *Jerusalem*. Here as much of peace as comes to our share, consists in aspiring and endeavouring after it; in following those ways of Vertue and Holiness, which lead to Heaven; and in bearing, by true goodness, the Image of the God of Peace, in whom alone we can obtain perfect rest and satisfaction. The true peace of which this World is capable, is the submitting our selves to the Will of God, and making it the Rule of ours.

And this will help us to answer the second Enquiry, What it is to live peaceably with all Men? That it is not to awe the World into a subjection to us, and make them say as we say: As some Conquerors, who could make the very Oracles give such Responses as they pleased. The measures of Publick Peace must not, cannot be our own will, nor our own desires.

Neither also is peace to be obtain'd by complying with every Man. To make our selves all things to all, without restriction, would rather engage us into the Quarrels of every one that dissents from others, than beget Concord and Union. What a miserable Changeling or Dissembler must he be, that would take  
part

part with all he meets, in their several Designs and Opinions, which are so opposite and contrary to each other! to be of one mind in one place, of another in the next Company! This would mightily multiply the Follies and Inconstancies of Men, without preventing their Contests, or their Divisions.

Saint *Paul* did not design these Christian Profelytes whom he exhorts to live in peace with all men, should with the *Gentiles* Sacrifice to the Idols, or with the *Jews* be Circumcised, or any way comply with sinful Practices, to be at Unity with the rest of Mankind. He no doubt intended, they should without changing, remain stedfast in the Christian Doctrine, and own the Truth as it is in Jesus, without denying or dissembling any part of it. We may say that his meaning was, 1. That they should be careful to observe those laws of Justice and Charity, which regulate the Entercourse and Societies of Mankind. And, 2. That where they were free, they should so condescend and comply with each other, as to endeavour to prevent Fewds and Contentions.

First, I say, to live peaceably with all men, includes the careful observance of those Laws which secure the just rights of every man, and provide a supply for their Necessities. *Owe no man any thing, but to love one another*; discharge all Obligations with Care and Conscience. It is the violation of Justice, the not giving to others what is theirs, that begets Clamours and Contests, and all the consequent Mischiefs. *Render to all their dues, Tribute to whom Tribute is due, Custome to whom Custome, Fear to whom Fear, Honour to whom Honour.* This is a good foundation for a solid peace, for a man thus diligently to acquit himself with others; to deprive them of nothing to which they have a good Title.

**Title.** When they have no ground to challenge any thing from you, it will go a great way to secure you from their Molestations.

And if with this, you have a due regard to the duties of Charity, to do men Kindnesses, and to relieve their Wants, as far as lies in your power. By your Prayers, your good Advice, your Credit in the World, or your bountiful Alms, to promote here their well-being, and their Eternal Happiness; then you are come up to those terms on which depends the Amity, and fair Correspondence of Men; making thus the dictates of Reason and Religion the measure of your Entercourse with others, you may be said to live peaceably with all Men.

Only add this further, which I said might be included in this Apostolick Precept, that where Men are free and left to themselves, they should condescend and comply.

Very many Quarrels proceed from inconsiderable Trifles, things of no moment, but as they are much stood upon by perverse and unreasonable Passions, the foolishness of a proud, an angry, or a stubborn Spirit; a little Prudence, or Humility, or Charity would prevent such Disputes: and the spirit and temper of true Christian Religion, would soon compose and make an end of them.

If where Men are not tied by Laws and Duties, they would be willing to recede from their Right; not always to consult the utmost of what is lawful, but also what is expedient; every man to please his Neighbour for good to Edification; go as far with others as they can without Sin; condescend to their innocent Weaknesses and Humours: *And shew forth, out of a good Conversation their works with meekness of Wisdom; as St. James speaks,*

speaks, *That Wisdom which is from above, and is pure and peaceable, gentle, easie to be entreated, full of Mercy and good Fruits.* This, no doubt, would prevent, or at least terminate many of our Wranglings and Contentions. And he that will live peaceably, must also resolve upon this, where it will interfere with no other Duty, to yield for Peace sake, what others cannot claim as due: and to forgive and forbear as well as to do Justice.

The doing of this, is properly the living peaceably with all Men. He that seriously resolves, and sincerely endeavours, to observe what God and Nature require in order to Mutual Quietness, hath done his part. Of his side he is ready to embrace others on those terms to which he is tied by Duty; to go as far to meet with them, as lawfully he may; he entertains no dividing Principles; he is at peace with all the World, as far as in him lies. A man can do no more, and this is the Duty of the Text. Not actually to have peace with every man, though never so unreasonable or unjust, that's impossible: But to be of this peaceable disposition; to own and discharge those Obligations which lie upon all Men, in order to Mutual Agreement.

And this makes the resolution of the last Enquiry very plain and easie: How far it lies in a Christian to live peaceably with all Men?

He cannot force them to what he would, nor to what they should; He may not part with God's Right, nor any mans Right to comply with them: He can only do his Duty, and offer them peace upon the Terms of his obedience to the Laws of God, and the lawful Commands of his Superiors.

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For those Laws must not be infring'd to please Men. I may abridge my self of my Liberty, and even put up some Wrongs, and where I alone am concern'd, I ought to do so, in many Cases: But where I am tied by a just Authority, I must not break the bonds of my Subjection to please my Fellow Subjects; I may not any ways disobey God to buy peace with Men.

Where St. Paul saith, *If it be possible, live peaceably with all Men*; he means Morally possible. *Possumus quod jure possumus*. Where we may without transgressing our Duty, without prejudice to our Obligations to God and man, there 'tis in our power, and we must do what we can to have Peace.

Indeed that may not procure it. When we have done our best, and all that lawfully we may, still Divisions and Quarrels may remain. The word Peace is a Relative, and implies a Mutual Correspondency; that there are fixt, and known, and standing Terms in which Men of all Sides should agree. So that where so many are concern'd, one alone can no more make Peace and Union, than one single Note of Musick can make an Harmony.

But 'tis not our fault, if others will not comply with those Laws of Mutual Agreement, prescribed by Reason and Religion. Actual Peace is a Blessing, and a great Felicity, but not a Duty; 'tis too Divine an enjoyment for this state of Imperfection: It is reserv'd to Crown our thirst and pursuits after it. Here our Obligation is only to peaceableness; to be just and ready to do good; to induce others what we can to joyn with us in the Methods and the Measures of Peace; to oppose and mortifie those Inclinations in us, which are Selfish and Partial, and provoking to others. Thus to rule our Conversation, and to dispose

spose our Hearts, is the Duty of the Text. And is as much as lies in a Christian to do, that he may live peaceably with all men.

Now these three Queries satisfied, and the Text thus far explained, we may ground upon what hath been said, these three Propositions, to be briefly Stated and Discours'd upon, for the further pressing of this Exhortation; to do as much as possibly we can, to live peaceably with all Men. 1. That Publick Laws are the true Terms of peace amongst Men. 2. That they are the peaceable Men who Maintain and Obey those Laws. And, 3. That if the Laws command what is sinful, there a good man must suffer meekly, and still preserve Peace.

1. That Publick Laws are the Terms of peace amongst Men. The Laws of Nature and of Nations amongst Mankind in general: and the Laws of each Kingdom amongst the Subjects of it. And to this last I restrain my Discourse.

Were there not publick standards for Weights and Measures, the intercourse of Trading would be Impracticable, and Extortions not to be prevented: And if the variable and inconstant Wills of Men were not restrain'd and limited, Humane Society would of necessity be dissolv'd, and all Order banished out of the World.

God Almighty himself in the Government of the Universe, appointed Laws according to which Nature moves. That there might be in that infinite variety of Creatures and Changes here below, such Rules and Uniformities, as that he should not need do things by a particular Will; except in the case of Miracles: But leave the Material World under the guidance of



his own wise Constitutions, to go in ways Determinate and Constant, without uncertainty and without Confusion.

So besides his own Appointment, we have also his own Example, that Laws and Prescriptions are the best means of Peace. And experience confirms the same, that if Men were not determin'd in their principal Concerns and Actions, their Passions and Apprehensions being so uncertain, and oftentimes so opposite, they would be in a worse state than the Brutes. Some must chuse for others and confine their Freedom, otherwise Men would come upon the Stage of the World, like the off-spring of the Dragons Teeth, only to Fight and Destroy one another.

I may not (it seems) take, nor do what I would, nor have mine own will; and I would not yield to my Neighbour in all things. Each of us would command, and hath the same claims and pretensions. Here then commenceth a Quarrel never to be decided, except a third Person, with power doth enterpose, and Judge, and determine betwixt us. This is the use of Laws and Magistrates. Single Persons may be brought to agree in their submission to Authority, who for ever would be at odds among themselves, were they left to their liberty.

And so, to make an Agreement, 'tis not to give every man his own Humour; That's the very ground of all Dissention: But to make them all yield to a Common Master, who shall be Umpire betwixt them. God Almighty therefore made but one Man at first, that he might be Sovereign over all his Posterity, as long as he lived; that from him the Elder of each Tribe, might be a Prince over all his Kindred: and that no two Men might ever be found in the World, Free, and equal



equal Competitors, without a Superior to decide betwixt them. Government is not the product of Experience, and an after-invention of Mans Wit, upon a Pact and Covenant: but it is the exprefs and primary Institution of God, by whom Mankind were bound to Obedience, by their very coming into the World.

Indeed, if there were no Laws, there would be no Transgression properly so called: but then, neither would there be any peace. The worst, the strongest, the most violent, would soon Tyrannize, for men left to themselves will no more be just, than be of one mind. And the Dispute is not really, whether or no there must be Laws, but who shall make them? Most men will claim that priviledg; and that leads back to Confusion, as much as having none at all.

So that I say, what is stated and already in force, must determine our Actions, and receive our Obedience: except we would bring our Communities to the state of the first Matter, to be a Caos without form.

That the standing Laws under which we live, are the Principle and the Measure of our peace; that in them we may meet and rest, when in our own Notions and Inclinations we cannot, we have (blessed be God) besides other Reasons, a fair Instance of it in the happy Change in the state of things, amongst us, since Laws have resum'd their Vigour, and been more carefully put in Execution. Those endless Fears, and Jealousies, and Complaints, and endeavours for a Change, which so much disturbed the Nation, are in great measure quell'd: And men are return'd more calmly to mind their own Business, and, I hope, to serve God better, since Obedience to Government hath been more strictly Exacted.

This late Experiment, confirms strongly what I Plead for, and Demonstrates clearly, that it is not by indulging to Peoples Humours, by Tolerations, and leaving the Bridle loose upon their Necks, that they are to be united. If thousands of Soldiers were to be brought to the same place, and to joyn in the same Design, they are not to be Disbanded. They would soon be dispers'd, and go stragling about, were they left to their liberty: but if they are under Command, they are united in their Ways and Works, who never would be so, in their Choice, or their Opinions.

We see that where there are fewer things determined by Law, and Men enjoy but the empty name of Republican Liberty, there is generally a standing armed Force to awe them into Subjection and Quietness. And we cannot but remember, that they that Buz'd it here, into Peoples Ears that they were Free-born, when they were got into Power, did keep it with the terror of the Sword, and allowed leave to none any ways to dissent from them; well knowing, that had the People indeed been left to their Freedom, their own dominion and booty would soon have been snatch'd out of their hands.

Men may Confederate to oppose Government, for that in its Dissolution they hope for a Prey, and to Scramble for some share of it: But they must be forc'd together into Peace and Order; they never of themselves conspire into that. And if the present Laws were but Obeyed quietly, till others could be made by general Consent, and all were Agreed: they would be as Firm and Unmoveable, as the Foundations of the Earth.

If we would have peace, it must not be by living without Control, and having every one his Will:  
but

but by submitting that Will to Authority, and yielding to the Wisdom and Decrees of publick Constitutions. 'Tis not in the Enlarging of Peoples freedom, but in the Abridgment of it, in which consists the nature and essence of Peace. The Terms of it are Laws; Humane Laws for our Entercourse one with another, and many of our outward Actions: And where we are free from these, the Laws of Christian Prudence and Charity. Bound we are in every thing; Bound even to make a right use of our Liberty: And 'tis our Obedience either to God or man, that can alone keep us in Peace.

This brings us to the Second thing I laid down as a Consequent, of what was said for the Explaining of the Text. That they are the true peaceable Men, who Maintain and Obey the Laws.

'Tis not a demure Countenance, nor a grave and formal Deportment, nor yet speaking softly, nor pretending friendliness to the World, that makes a man a Peace-maker. 'Tis not the assuming fine Titles, nor the charging others with having Arbitrary Designs. These things look plausible, and may beguile some: but they are no establishment for Peace. They rather unhinge what is Establish'd; they leave every petulant Man to his own distinct Will, and his own distinct Interest: And that's the spring of Wars and Confusions. A man by Nature may be unactive, and seem very quiet; yet if he holds or abets Dividing Principles, if he lessens the Reverence of the Authority of Laws, he doth weaken the bonds of our Common Union, and he really disturbs the Publick Peace.

If we should see Officers of Justice pursue a Criminal, break up Doors, and ransack Houses, whilst the guilty Wretch lurks silent and without motion;

if

if when he is taken, and they hale him before a Magistrate, we should hear him declare how he desires to be quiet, if they would but let him alone; charge them with being Rude and Violent, and with disturbing Persons that meddle not with them: This might be thought specious enough, and the Malefactor outwardly would appear more liker a Man of peace, than those that seize and arrest him. Yet all this while 'tis most certain, that they are the Preservers of the common Tranquillity, and he the Disturber of it, notwithstanding his soft Language. So that I say, 'Tis not the outward shew, nor the Complaints of such as break the Laws: but the Dispositions and the Principles of the Mind, that make good Men to be truly peaceable.

If a Christian hath enough of Humility, and of Gods fear upon his Heart, to make him deny his own conceits and his own desires to submit to Authority, and square himself, not by his own Humour, but by that Rule which is prescribed to all, then he hath in him the true principles of Peace: And by his Obedience, he joyns with his fellow Subjects in the same Laws and Orders, when perhaps, by his own Will and private Judgment, he might be at unity and peace with no Man.

And this gives us the Character, as of a peaceable, so of a moderate Man, truly so called. That it is not he that halts betwixt two, and pretends friendship to the Law, and to the Transgressors of it, and would not oppose nor disoblige any man, in vindication of his Superiors, nor endanger himself to assert the Justice of their Cause, when it is like to be oppress'd. He that goeth half way with the Government, to shew he is not so stubborn as some, and then stops and goeth

eth no further; to shew he is not so rigid and high-flown as others: He that complies so far with his Rule, as to hold as fair correspondence with the Conforming Side; and so far complies with those that Dissent, as to have their Friendship also; such a one is by some esteem'd a quiet and moderate Man, who would be in neither Extreme.

But I say, it appears clearly, that Moderation consists rather in Submitting our selves to those whom God hath placed over us. *For the Lords sake*, and *for Conscience sake*, as the Scripture commands, to obey every Ordinance of Man: And in all things that are not against God, to yield meekly to their Determinations.

There is naturally so much of Pride in every Man, that he would be glad to be uppermost. And who would not rather have his own Will, if he might without Sin, than be over-ru'd by a Superior Command? I know not how 'tis with others, but for my part, I should count it a fine thing to depend upon no Body, to do what I list my self: And amongst all the Rules and Prescriptions of Government, to pick and chuse what I like best.

But certainly there is more of Self-denial and Moderation, to act contrary perhaps to my own Wisdom and Desires, in yielding Reverence and Obedience to Laws and Magistrates, and restraining my own Inclinations to chuse the Injunctions of my Governors for the rule of my Actions.

But that it should be call'd Moderation, for a Subject to Obey but by halves, and to do his Duty very untowardly; to make it a matter of Commendation that a man hath no great regard to the Laws, nor no great affection to his Prince: To say that a Child is moderate

moderate in his concerns for his Parents, and in doing what they bid him, this is an odd way of speaking. That a man transported with passion when any ways injur'd; fierce and troublesome before Humane Tribunals, for a few Pence of his: That such a one should be call'd Moderate, because he cares not whether the Government sinks or swims, and he will not engage himself to vindicate and defend it; I say, this is an odd way of speaking, and begets in the Minds of men a strange notion of a Christian Vertue.

It is in their private concerns, in bearing and forbearing out of Charity to others, in shewing a contented Spirit, in receding from their Rights and their Opinions to buy peace: It is in these, that good men may approve their Moderation. *Submit your selves one to another, and be clothed with Humility.* This submitting our selves to our Equals, where no Law requires it, is indeed one part of Moderation: But then no doubt, the other is, Submission to our Superiors. The making our own Interest and our own Passions stoop to the Laws of those Higher Powers under which we live; the appearing in defence of their Rights and their Persons, and espousing their Quarrels with more Zeal than our own. This shews that a Man is concern'd for his Duty more than for his own Will: And this gives a much better account of the vertue of Moderation, than the being but coldly affected towards our Governors, and the being partial and defective in our Obedience to their Laws.

He certainly is the great Peace-maker, who by his Example and Persuasion, and Power and Interest in the World, brings others as much as he can to the known and standing terms of Publick peace; That is, to comply with the Laws. A good Man that hath  
Prudence

Prudence and Temper may compose some little Differences in the Neighbourhood, and 'tis very well so to do: But he prevents greater Mischiefs, and is a more publick Benefactor that endeavours to Unite a Nation, by bringing them to make the Laws, the Rule of their Actions.

In order to make things even, and fit to be joyned, 'tis not to bend the Rule according to the Obliquity of each one, that would leave them as they are, as crooked and as unfit for Union: But 'tis the bending the things themselves, and bringing them to the straightness of the Rule. So the Laws which are the publick measure of Actions, must not be made to yield to every one, whose Will or Opinion makes him dissent from them; that would make no Agreement nor no Settlement; that would leave all things loose and uncertain, as contrary to each other, as mens Tempers or Notions are. Whereas making Men yield themselves, and fit their Actions to the prescript Rule, and so far deny their own Will as to order their outward deportment by the publick Standard: That makes Uniformity and Order, in things material and of publick Interest; and in others, Men must govern themselves by Discretion and Charity.

A due regard indeed is to be had to our Brothers, to be tender and Compassionate towards them, to give them, and to forgive them of our own: But that must not abate of our Obedience where it is due; we must not rob our Rulers to give our Fellow-Subjects.

Suppose we for Example, that a Family be so divided, as that some of the Children rise up against the Parents; and whilst they make them Contemptible, and raise loud Clamours against them, seek, as is usual,



to propagate their Discontents, and to ingratiate themselves with the rest of the Family, by pleading the common Liberties of all. What shall they do now, that are not engag'd in this undutiful Quarrel? The rest of the Brothers that are willing to be subject to Paternal power, must they excuse or favour this Mutiny? or remain indifferent out of Moderation and Brotherly Kindness? No, doubtless. In other Cases they might be neuter, or offer to arbitrate the Dispute: But here, God and Nature have engag'd them on their Parents side; they are to maintain their power, and by all lawful means, to reduce their undutiful Brothers to the same Obedience. They are freely to blame their proceedings, and to shew them the iniquity of the mischief of them.

What usage must we expect from our Fellow-Servants, should they shake off the yoke and become Masters, when we see them contend against their Governors, and refuse to yield where their Duty requires it? If they have so much of Pride, or stubborn ill Nature, as not to bend their Will, and submit their Humour to that Authority God hath plac'd over them, they must be lookt upon as common Enemies, and the Disturbers of the Peace. Undutiful Children must be plainly told so, even by their Brothers, be they never so kind, where such Contentions do arise.

And this is a more likely means to make up the breach of a Family, than to hold in some things with one, and in some things with the other, and so perpetuate the Quarrel, out of tenderness not to disoblige either side. Union can only be had by the Concentring of many different Wills into subjection to one, whom God hath set above the rest. Then if the Children fall out among themselves, the Father decides the



the matter : But if any of them fall out with him, who shall judg betwixt them? Nothing remains but Confusion, where the means and bonds of Order are rejected.

And so clearly he is the peaceable Man, and the true Peace-maker, not that holds in some things for Obedience, and in some thing for the Disobedient : But he that Conforms himself to the Laws, and asserts their Authority; subdues his own Spirit to the Determinations of his Governors, and doth what he can, bring others to the same Submission; that there may be one common Rule for all, which is that which we call Order and Unity.

But then Thirdly, What shall they do that cannot comply with some Laws, not because their Will or their Interest is against them, but because their Persuasions are not satisfied, and they have Objections and Scruples unremoved? Must they act against their Conscience, and Obey where they firmly believe they ought not to do it? No, by no means. They must suffer meekly what the Sanction inflicts.

This is my last Proposition, and a thing absolutely requisite in order to publick Peace. That where the Laws enjoin what is Sinful, there a good Man without breaking or endangering the common Tranquillity, must Submit himself to the Punishment.

Blessed be God, this is far from our Case. The very stating such Suppositions, implies something of Ingratitude against God, and the just and easie Government of our Gracious Sovereign : But I speak it only to prevent the Objection of such of our Fellow-Subjects as complain and are uneasie, and would insinuate that this is our Case.

I say then, If it be clear and evident to a Man, that the Declarations of Humane Authority are against some plain and exprefs Commandment of God, there he must chuse God's Will rather than Man's: And yet submit to that Power God hath Ordained over him. The same Conscience, the same Duty to God, requires his patient Subjection, and that he should never resist: as that he should transgress an impious humane Injunction: As *Daniel*

*Dan.* 6. 10.

*Acts* 4. 18.

did; and the Apostles; and all they that have endured Persecution for Righteousness. That is, he must Suffer for

Well-doing; and thus still remain dutiful to God and to his Prince.

This is not in the case of Doubts, much less of Ignorance, where Men sometimes entertain Aversions and Dislikes, and know not for why. Nor yet in the case of Wisdom or Expediency, where a Man might censure the publick Constitutions as inconvenient, and fancy he could appoint better. Though many upon these accounts are forward enough to be Factious and Clamorous, yet few will be willing to Suffer peaceably. It must be where we cannot obey Humane Laws without disobedience to God: Then for Conscience towards God, to endure Grief suffering wrongfully, this is a good proof that a Man is truly persuaded he cannot Conform without Sin; This is highly acceptable to God, and he will reward it. And however, this Patience and Resignation of him that Suffers, preserves the peace of the Community: and no doubt, doth also preserve the peace of his own Mind.

The Conditions of Peace and War, are the highest Prerogatives of Kings and Supreme Magistrates.

strates. They may appoint the common Terms of Union and Agreement for a whole Nation, and by what Rules Men shall Govern themselves: But a private Person judgeth for none but for himself only. So that when he Dissents from the Laws Establish'd, he may not by Noise and Complaints make Parties against them, nor excite Discontents, nor Resistance against those Higher Powers that have Impos'd them. That would be to make his private Judgment superior to that of publick Authority. That would put it in the power of every one that pretends Conscience for not Obeying, to null Laws, and to be very troublesome.

A Man must take great care that his Conscience be well inform'd, and always guided by God's Will: And then in following of it, when it leads him against publick Decrees, he must do it with so much Humility, and so much Meekness, that it may plainly appear it is upon God's account, he disobeys and Suffers patiently; he must Conform and Comply, as far as ever he can, without sinning against God; and he must be passive where he may not proceed further. For still he is but a Subject, who must be over-ru'd by the Will of his Superiors; still the Government remains in full Force, and he is bound to preserve Peace, and therefore passively to Submit himself to the Laws, which are the known and fixt Measures and Conditions of it.

Saint *Paul* here and elsewhere, recommending peace with all Men, intended not to bind Christians to observe all the Laws of the *Roman* Empire, of which some were against Christianity, and others for Idolatry: He rather oblig'd them to meek and patient Sub-

Subjection, to undergo the Inſtifications of thoſe evil Laws, without diſturbance to the Commonwealth. That they ſhould not be provoked to any Rebellion or Undutifulneſs againſt their Governors, by their grievous Sufferings: but ſtill for Conſcience ſake, to bear what Laws and Providence had impoſ'd upon them; and ſtill to be faithful and peaceable Subjects.

There are no other Terms of peace with Magiſtrates, but either to obey the Laws, or to undergo the penalty of their Tranſgreſſion: So that where their duty to God kept them from Active Obedience, there the Apoſtle would have them ſo to diſſent from their Rulers, as not to trouble the Order and the Tranquillity of the place where they Liv'd. That is, as he tells them plainly

*Rom. 13.* in the following Chapter, abſolutely to be Subject, and never to Reſiſt, under the pain of Damnation. That they might be acquitted from any Stubbornneſs, or Pride, or Rebellious Principles, by their free Obedience in all that was lawful; and their humble patience under all ſinful Injunctions. By this 'twas to be manifeſt, that they were diſpoſed to render every Man his due; to give *Ceſar* the things that were *Ceſar's*; to be Friends to all Men, and to live peaceably with them, as long as it engaged them in no Rebellion againſt God.

Answerable to this, was ever the Behaviour of Primitive Chriſtians, under thoſe tedious and cruel Perſecutions they endur'd for Three Hundred Years. And had the Temper and Principles of ſuch as pretend to be the beſt of Chriſtians, in theſe latter Times, been the ſame; we ſhould have had more peace. And thoſe Excellent Laws under which we  
Live,

Live, and which oblige us, to Fear and Worship God, and to Honour the King, and to be Just and Charitable to all Men; these would have been better obey'd.

I wonder for my part, how they can so delude the People, as to get the names of Godly, and good Patriots, who under such an equitable and gracious Government as is here Establish'd, yet are Discontented, and Restless, and Clamorous, and always dissatisfied with publick Constitutions: And very busie, sometimes very fierce against those Laws which keep us in peace, and make us very happy, if we knew our own Happiness. When besides our present Interest, our whole Religion, the very Spirit of Christianity is so directly contrary to all Murmuring, and Faction, and Unpeaceableness, 'tis very strange they should take such good Names, that do things so ill, and so very mischievous.

But no more can be done from this place, than to shew People their Duty. That the Laws are the Measure of our publick Peace, and the Foundation of it. That they are most peaceable who make those Laws, in things lawful, the Rules of their Actions; and who by their Power and their Interest in the World, maintain their just Authority. And that if a good Man should live under such wicked Laws, as should be contrary to his Christian Duty, there he must be patient, and suffer for his Allegiance to God: expecting a reward from him that hath bound him to be Subject: still preserving the Reverence and Submission due to his Governors; and shewing himself desirous of peace, and ready to embrace it upon any terms that are not an offence against God.

In these a Man must shew his peaceable Disposition, if he be really a professor of the Gospel of Peace : As also in receding from his Right in lesser matters; in making allowance for Humane Infirmities, in being Gentle and Charitable, as well as Just to every Man.

These are apt to win Men, and to prevent or compose Contentions : Or however, publick Peace, which may be called Peace with all Men, is secured by yielding to Authority, and being subject to those Laws, which are the common Bonds and standing Conditions of peace.

As certainly, Christians, as that we must one day give an account for what we do here upon Earth, it will be one of the great Enquiries, when we shall all appear before the Judgment Seat of Christ, and there receive according to our Works, whether or no we preserved that Order and Subordination which God appointed amongst Men; whether we mov'd in our own Spheres, and minded the proper Duties of our several places: And sad will be their Doom that were here Contentious, and caus'd Murmurings and Confusions in the World.

There all such workers of Iniquity, who by their power or Hypocrisie escaped here the hands of Justice, shall meet with a severe Vengeance; and have their portion for ever, with those proud and rebellious Spirits who would not be content with that station, wherein God had plac'd them. None but Meek and Just, Loyal and Peaceable Men, shall be numbred among the Saints of God, and enjoy for ever that Rest he hath prepared for his People.

We are all going to the Grave, where we must be quiet. After all the Bustle and Hurry, and Clamours

murs and Contentions of this World, we must dwell in Silence, and one by one go to receive that Irreversible Sentence, upon which depends an eternity of Bliss or Misery. Let us then becalm our Passions; and compose our Spirits; and by Lowliness and Humility, and Obedience to God, and Subjection to those that Reign by him, secure a lasting peace to our Immortal Souls.

Fear and Terrors seize upon evil Minds; *There is no peace to the Wicked.* They that disturb the World, and are mischievous to Mankind, are themselves like the troubled Sea when it cannot rest, they live in a perpetual Storm. *Where Envy and Strife is, there is Confusion, and every evil Work.* But blessed be the Peace-makers, for they are the Children of God; Peace and Felicity shall be their portion for ever.

There is no need I should Tire you further, with laying before you the many Obligations which Nature, and Reason, and Religion, have laid upon us, thus to endeavour after Peace: And how much our prosperity in this World, and our happiness in the next, are concern'd in this our Duty. We cannot look into our Consciences, nor into our Bibles, but we find declarations of this. We all know it to be true; I pray God we may find it seriously, and practise accordingly. That he that came to teach us to deny our selves, to mortifie our Pride, and our stubborn Humours, and so make a Reconciliation betwixt God and us, and Unite us together; that he may now so guide our Feet into the ways of Peace, that we may here enjoy that blessed

E. Legacy

( 26 )

Legacy he left his Servants; as an earnest of that  
Eternal peace which makes the Bliss of Saints a-  
bove, and the earnest desire and endeavour of good  
Men here below: *Amen, Peace upon Earth, Glory to  
God on High.*

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*FINIS.*

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